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## PEOPLE'S PULPIT...



Sermon by  
**CHARLES T.  
RUSSELL**  
Pastor Brooklyn  
Tabernacle.

### All Saints' Day

"Both He That Sanctifieth and  
They That Are Sanctified Are All of  
One: For Which Cause He Is Not  
Ashamed to Call Them Brethren"  
(Hebrews 2, 11).

Sunday, October 31.—Pastor Russell  
of Brooklyn Tabernacle preached to-  
day from the above text and said in  
part:—

Tomorrow will be observed by our  
friends of the Catholic, Lutheran and  
Episcopal churches as "All Saints' Day." At an early date after the death  
of the apostles, probably in the third  
century, the custom crept into the  
Church of invoking the blessing of the  
saints. Some held in remembrance a  
patron saint, whose influence and  
memory were of a merely local char-  
acter, and a certain day in the year  
was set apart as a memorial and for  
invoking his influence in the heavenly  
courts. When subsequently papacy  
was organized, gradually the majority  
of the Christian congregations acceded  
to papacy's claims that its bishop is  
the special vicar of Christ, reigning in  
his stead and exercising his authority.  
Many submitted themselves to this  
rule and thus were absorbed into that  
great system which still holds sway  
in the world. It was papacy that es-  
tablished "All Saints' Day" as a holy  
day for the invocation of all saints not  
otherwise particularly provided for by  
separate days of invocation.

Although saints admittedly are rare  
—few in comparison to professed  
Christians—nevertheless it seems there  
were enough so considered in the time  
of Gregory IV. to appropriate nearly  
all the days of the year. In other  
words, there were about 365 recognized  
in Gregory's time—after Christianity  
had been in operation for 800 years.  
Hence tomorrow will be the day for  
invoking the blessing of all the saints  
of the past one thousand years. But  
just how many or how few they are,  
according to the records of the cele-  
brating churches, we do not surely  
know. If the records of the first eight  
centuries were correct, in the same  
proportion we should not expect that  
the total number of saints recognized  
would be above one thousand. One  
said thought connected with the cele-  
bration tomorrow must present itself  
to all thinking minds amongst the cele-  
brants; that is, that only the saintly  
do they acknowledge as of holy char-  
acter. If for heaven, because the un-  
saintly, the unholy, would certainly be  
unfit. The teaching of papacy is that  
since only the saintly can be ushered  
into heaven at the time of their death,  
all the unsaintly, the undeveloped,  
they hold, must first experience awful  
tortures in Purgatory—to purify them,  
to make them ready for heaven.

Protestants on the contrary have dis-  
carded Purgatory, claiming that it is  
an unscriptural doctrine. They do not,  
however, claim that any but the saintly  
are prepared for heaven at death,  
nor that God has promised heaven to  
the untainted or undeveloped in Chris-  
tian character. Hence in some respects  
the Protestant theory is still more  
grievous, more terrible, more awful,  
for the bereaved than the Catholic  
view, in that it offers no hope for all  
eternity to any unsaintly. Prayers to  
the saints, we believe to be unscriptural  
and unreasonable. Nowhere in the  
Bible are we authorized to pray to  
the dead—either saints or sinners. On  
the contrary the Scriptures set forth  
our Heavenly Father as the supreme  
object of worship, though they do in-  
dicate the propriety of praying to our  
Lord Jesus also. As we read, "All men  
should honor the Son even as they hon-  
or the Father" (John 5, 23). But pray-  
ers to the dead are unreasonable, ac-  
cording to the Bible, which teaches  
that "the dead know not anything"  
(Ecclesiastes 9, 5); that "their souls  
come to honor and they know it not—  
to dishonor and they perceive it not of  
them" (Job 41, 21); and that "there is  
no work, nor device, nor knowledge,  
nor wisdom, in the grave, whither  
thou goest" (Ecclesiastes 9, 10).

The Scriptures do recognize the dif-  
ference between the saints, the Lord's  
holy ones, and the remainder of man-  
kind. And it is assuredly true that the  
great masses of humanity are totally  
unfit for the glories and perfections of  
the heavenly state. It is true that the  
Church is called upon to develop the  
fruits and graces of the holy Spirit  
and, as assured, as St. Peter declares,  
"If ye do these things, ye shall never  
fall; for so an entrance shall be min-  
istered unto you abundantly into the  
everlasting Kingdom of our Lord and  
Savior Jesus Christ" (II Peter 1, 11).

But we hold that it is not only un-  
scriptural, but irrational, to believe  
that all mankind except the saintly de-  
serve centuries of torment in Purga-  
tory or an eternity of torture in a  
worse and hopeless place. Let us take  
the Scriptural proposition, the only  
consistent one, the one which agrees  
with our five senses and with the Bi-  
ble—that the dead are dead, and that  
resurrection from death is what they  
need and what our Lord's death will  
secure for every member of our race.  
Let us accept this statement of the Bi-  
ble, "Blessed and holy is he that hath  
part in the First Resurrection, on such  
the Second Death hath no power, but  
they shall be priests of God and of  
Christ, and shall reign with him a  
thousand years" (Revelation 20, 6). Let  
us accept the Scriptural explanation of  
that thousand years, that Millennium

of righteousness, of uprightness, and  
that therein the elect saints of this  
age will be privileged to cooperate  
with their glorified Redeemer in bring-  
ing about the uplift, the resurrection,  
the restitution of all who will then  
prove willing and obedient.

The term "saint" is not a sectarian  
one. It occurs over one hundred times  
in the Bible, mostly in the plural form,  
"saints." Our text speaks of a saintly,  
or sanctified class, and declares our  
Redeemer to be one of these—their  
Head, their Lord. He declares that all  
the sanctified of this Gospel Age are  
one of one spirit and figuratively of  
one Body. As for instance, the House  
of Lords is one body under a chair-  
man, and the House of Commons is  
another body. The United States Sen-  
ate is another; and the House of Rep-  
resentatives is another. So the Church  
is the Body of Christ over which he is  
the Head, the Presiding Officer and  
Member. But the point specially to be  
noticed is that all who will belong  
ultimately to this Church class which  
the Lord is now calling and drawing  
from amongst men will every one of  
them be saints, every one of them be  
sanctified.

The word "sanctified" signifies to be  
set apart to holy usage or services, as  
distinct and separate from any earthly  
ambition, calling or business. Never-  
theless these sanctified ones are not  
merely the clergy or those without  
earthly responsibilities. While our  
Heavenly Father is a great King, the  
King of the Universe, he nevertheless  
has made a plan which enables even  
the humblest of his creatures to ap-  
proach him through the merit of the  
blood of Jesus, and by faith and obedi-  
ence to the extent of his ability in  
sacrifice, to become a joint-heir with  
his Redeemer in the heavenly King-  
dom. Thus the present call is confined  
to a call to sanctification. As St. Paul  
declares, "This is the will of God (con-  
cerning you, even your sanctification)"  
(I Thessalonians 4, 3).

The word "saint" signifies "holy  
one," "sanctified one," "set apart"; or,  
taken as a whole, it signifies one set  
apart to holy usages, services, etc. We  
are quite ready to admit that these are  
a comparatively small number at the  
present time; as the Scriptures de-  
clare, "a little flock"; and again, "not  
many"; and again, "few there be that  
find it."

When we say that God is now select-  
ing a special class to be joint heirs  
with Christ and that he has deter-  
mined that this special class shall con-  
sist exclusively of the sanctified, let us  
not be misunderstood to mean by this  
that in the next age God will accept to  
his favor the unsanctified, the wicked.  
The conditions during the Millennial  
Age will be much easier for mankind  
than are present conditions of the  
Church, the elect, the saints. Now we  
must walk by faith; then we will walk  
by sight, because Satan and sin and  
darkness will have passed away, and  
the light of Truth will flood and cover  
the whole earth, so that, as the prophet  
says, "They shall teach no more every  
man his neighbor, saying, know the  
Lord; for they shall all know me, from  
the least of them unto the greatest of  
them, saith the Lord (Jeremiah 31, 34).  
The rewards for obedience to the  
Divine requirements in the Millennium  
will be the earthly rewards, eternal  
life or the earthly restitution plane.  
The reward proffered to those who  
now walk the narrow way by self-sac-  
rifice is a spiritual one, glory, honor  
and immortality on the spirit plane,  
like unto the holy angels—and higher  
than this; like unto our Lord Jesus in  
his glorified state; as seen by the Apo-  
stle, "Shining above the brightness of  
the sun at noonday" (Acts xxvi, 13).

We must guard also against the  
thought that the total number of God's  
elect would be as small a number as  
the calendar of the saints recognized  
by some of our Christian friends might  
imply. We hold that none is able to  
judge definitely on this subject, except  
the Master. He has given us general  
intimations of the lines of his decision,  
but he has not permitted us to deter-  
mine the matter, saying, "Judge nothing  
before the time." We are to content  
ourselves, therefore, with the  
thought that "the Lord knoweth them  
that are his," and that he will accept  
no one who in any degree is disloyal  
in heart, and that he will overlook and  
neglect no one who is of the proper at-  
titude of heart. We understand, too,  
that our Lord is no respecter of de-  
nomination lines, but that, in every  
sect, he who loves God, and who ac-  
cepts the merit of Christ by faith, and  
who presents his body a living sacri-  
fice daily unto death in the Lord's  
service—all such are his disciples and,  
as stated in our text, "He will not be  
ashamed to call them brethren." But  
all of this, be it noted, is based, not  
upon their earthly Church relationship,  
but upon their sanctification of heart,  
their relationship to their Redeemer  
and Head, Jesus. Not only may these  
be found by the Lord in various de-  
nominations, but of various ages, of  
various colors, and on various levels.  
One may be a washerwoman, another  
a farmer, another exercising his tal-  
ents in business directions, another  
giving his time as a pastor, priest or

teacher of spiritual things. "The Lord  
knoweth them that are his" (I Thimo-  
thy 2, 19).

How to Become Sanctified.

Seeing that the sanctified are com-  
paratively few, and that evidently few  
can properly direct the way toward a  
condition which they have not them-  
selves attained, it behooves us to look  
carefully to the instructions given us  
by our Lord Jesus directly and through  
his apostles. St. Paul, who wrote, "This  
is the will of God, even your sanctifi-  
cation," also wrote, "We are bound to  
give thanks always to God for you,  
brethren, beloved of the Lord, because  
God hath from the beginning chosen  
you to salvation through sanctification  
of the spirit and belief of the Truth;  
whereunto he called you by our Gos-  
pel, to the obtaining of the glory of our  
Lord Jesus Christ" (I Thessalonians  
4, 13, 14). Note from these words that  
the call of the Church is the special  
feature of this present Gospel Age and  
its message. Note also that our call  
is not to sectarianism, but to a heart  
relationship with the Lord through a  
belief of the Truth and a proportion-  
ate getting rid of error. And this en-  
lightenment through the Truth pro-  
gresses in proportion to our sanctifica-  
tion of spirit—of thought, of word, of  
deed.

Note again the same Apostle's ex-  
planation of the matter. He says that he  
addresses them that are sanctified in  
Christ Jesus (who were) called to be  
saints, and he explains that while they  
had been sinners, "children of wrath,  
even as others," they had been cleansed  
by faith through acceptance of the  
finished work of Christ on our behalf.  
"Ye are washed, ye are sanctified, ye  
are justified in the name of the Lord  
Jesus, and by the Spirit of our God" (I  
Corinthians 6, 11). The same St. Paul,  
addressing the Ephesian brethren, says,  
"I commend you to God, and to the  
Word of his grace, which is able to  
build you up, and to give you an in-  
heritance among all them that are  
sanctified" (Acts 13, 32). Note here  
that it is only the sanctified of the  
present age that are to get the inheri-  
tance that is now offered—the heavenly  
inheritance with our Lord Jesus, a  
share with him in his heavenly King-  
dom. Note also how the Apostle here  
again lays emphasis upon the Scrip-  
tures as containing the power which  
not only leads us to consecration and  
setting apart to the Lord's service, but  
which will strengthen us in thought  
and word and deed to do his good  
pleasure, to maintain our sanctified  
relationship with him through our  
Lord Jesus Christ.

Elected Through Sanctification.

St. Peter (I Peter 1, 2) explains to us  
that God's election of the members of  
the Church from amongst the world  
during the present age is along the line  
of sanctification. He elects that all  
those who shall accept his favor to the  
extent of sanctification in the trying  
conditions of the present time shall be  
joint-heirs with our Lord and Redeem-  
er in his Millennial Kingdom. The  
Apostle's words are, "Elect according  
to the foreknowledge of God the Fa-  
ther, through sanctification of the Spir-  
it, unto obedience and sprinkling of  
the blood of Jesus Christ" (I Peter 1,  
2). Here we have the matter succinctly  
stated—faith in the blood of Jesus  
is essential as the first step in the way  
to God. "No man cometh unto the Fa-  
ther but by me," said our Lord. Then  
our way must be through sanctification  
of the Spirit, of the will, the setting  
apart of our hearts from earthly am-  
bitions and pleasures to heavenly ones  
—deadness to the world and a fervency  
toward God. This work of grace must  
progress day by day.

Our sanctification is not merely for  
the beginning of our Christian experi-  
ence, but to be the very essence of our  
lives thereafter. The trials and test-  
ings of life from the world, the flesh  
and the devil will serve to demonstrate  
the thoroughness of our sanctification.  
God, however, is not seeking to prove  
whether or not we are perfect in the  
flesh, for he knows and informs us that  
we are imperfect. He does, however,  
desire to prove that our consecration,  
our sanctification, our setting apart of  
ourselves to be faithful to the Lord at  
any and every cost is not merely a  
passing whim or fancy, but by con-  
tinual instructions of his Word by the  
testings of his disciplines he would  
fix indelibly, unalterably, this decision  
of ours to be entirely his in thought,  
in word, in deed—even unto death.

"Copies of His Son."

St. Paul, consistently with his state-  
ments already quoted, wrote to the  
Christians at Rome respecting God's  
foreknowledge and predestination of  
the Elect Church, saying, "Whom he  
did foreknow, he also did predestinate  
to be conformed to the image of his  
Son, that he might be the firstborn  
among many brethren" (Romans 8, 29).  
Our Heavenly Father decreed that  
no one might be a member of this  
elect Church except sanctified ones.  
And these must be tested before final  
approval. Their Lord, their Redeemer,  
having been a saint fully consecrated  
to the Father's will, these called, cho-  
sen and faithful followers will likewise  
be saints and, in this respect, the Apo-  
stle declares, they will be copies of  
their Redeemer, and he will be an  
Elder Brother amongst them, when  
they shall share his glory in his King-  
dom.

Notice the harmony of all this with  
our text, "Both he that sanctifieth (our  
Lord Jesus) and they that are sancti-  
fied (this elect Church) are all of one  
(of one spirit of loyalty to the Father  
and his righteousness—and baptized by  
the one spirit into the one Body, of  
which Christ is the Head). For this  
cause he (the glorified Redeemer) is  
not ashamed to call these sanctified  
ones, finally tested, his brethren on  
the highest plane of nature—his own,  
the Divine nature in glory, honor and  
immortality, far above that of angels.

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